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# THE LIBERATOR.

VOL. III.

WILLIAM LLOYD GARRISON AND ISAAC KNAPP, PUBLISHERS.

NO. 38.

BOSTON, MASSACHUSETTS.]

OUR COUNTRY IS THE WORLD—OUR COUNTRYMEN, ALL MANKIND.

[SATURDAY, SEPTEMBER 21, 1833.

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AT NO. 11, MERCHANTS' HALL.

WM. LLOYD GARRISON, EDITOR.

TERMS.

Two Dollars per annum, payable in advance—  
at the end of six months—\$2.50 at the expiration of the year.

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THE LIBERATOR.

[From the Columbia (S. C.) Telescope.]

LIBERIA AND THE AFRICAN MISSIONARY.

The following is accurately the substance of what passed, in the late meetings of the people of this town, on the subject of an incendiary sermon, preached amongst us, on Sunday night, 25th ult.

At a meeting of the citizens of Columbia, on Monday evening the 26th inst. in pursuance of a public notice, Col. J. J. Chappell was called to the chair and Jos. W. Lesesne appointed Secretary. Mr. Edward W. Johnston stated the object of the meeting to be, to take into consideration a Colonization sermon delivered in the Presbyterian Church by the Rev. Mr. Pinney. From the evidence of several gentlemen who were present, and testimony obtained from other sources, it was satisfactorily established that the sermon in question was a deliberate attempt to propagate principles of the most dangerous and reprehensible character.

We will here interrupt, for a moment, the official statement of proceedings, in order to give details of testimony, which subsequent events seem to render necessary.

The Reverend Gentleman went to Liberia,

about a year since, with a ship load of emancipated blacks. He scarcely went at all into the interior of the country. The rainy season coming on, he left the colony for this country, and arrived in July.

His sermon, upon the subject of what he had seen in Africa, was announced, in the church, after the morning's services. The notice was given in the presence of blacks as well as whites.

A written invitation, to hear his account of Africa, was sent to the colored members of the Baptist Church. In consequence of the notice and the subject, a most unusually large assemblage of blacks was collected. A good many whites also attended.

Rev. Mr. Howe, (of the Theological Seminary) prefaced the gentleman's sermon by a prayer. The former seems to have admonished Mr. Pinney, that any thing relating to the Liberia Colony would be dangerous, and had better be avoided.

Mr. P. replied, that he held himself bound to touch upon the subject. He preached a very long narrative sermon, in which he set out with a description of the native African population; the country that they inhabit; their condition; their manners and habits; their vices and their wretchedness. He described their moral and religious degradation, and the filthiness of the food upon which they often subsist.

Passing from these (of which he had seen but little) he came to the Monrovia establishment; giving a much longer and more minute account of it. He described its soil, situation, and climate; the advantages that it gave as a point from which Africa may one day be christianized; the hopes that it offers, of becoming by and by, the nucleus of a great nation.

Entering afterwards more minutely into the circumstances of the colony, he gave other particulars, not precisely proper to be published; since they were such as the meeting unanimously condemned, as dangerous to

the health of the colony.

These particulars, distinctly established by the very accurate testimony of one gentleman, were confirmed, beyond all question, as well by the concurrence of several who warmly condemned the character and tendency of the discourse, as by the admissions of others who regarded it as innocent, and defended and explained the Missionary's conduct and language.

Of the two who took this ground, however, it is but fair to say, that one avowed himself entirely in favor of the Colonization Society, which he called 'the parent of Southern safety.' The same individual, (Mr. F. R. Goulding) also testified very warmly in favor of Mr. Pinney's character and southern feelings.

He also denied that any invitation had been given (as alleged above) to the colored members of the Baptist Church, to come and hear Mr. Pinney relate what he had seen in Africa. He declared that the invitation was written by his own hand; and that its purport was, only to ask them to attend the Sabbath School. He averred that if the note could be found, it would prove the correctness of what he had stated.

The note had been torn up, by one of the gentlemen to whom it was addressed. The next day, however, he collected all the fragments, so as to make it out, as follows, without the loss of a word.

Dear Brother:

Please inform the colored people of your church, that Mr. Pinney, a gentleman who has been to Africa and just come back, will be at the Sabbath School, this evening, and will tell them what he has seen in Africa.

(Signed) F. R. GOULDING.

In the course of the above examination, the facts disclosed turned the public attention, with increased suspicion, upon the Sunday School for negroes, which has repeatedly before excited the jealousy of our citizens, and the disapproval of our town-authorities. This led to the introducing of the second series of resolutions in the proceedings, to which we now return.

After a thorough examination of evidence as to the character of Mr. Pinney's sermon, and attempts to vindicate Mr. Pinney's conduct by several individuals, the following resolutions were proposed by Mr. Edward W. Johnston, and unanimously adopted.

Resolved, that the people of this State will endure no interference with their slaves, be it their form or pretence what it may—

That of that property, we, and not foreign fanatics, are the proper guardians.

That if the negro is to receive the gifts that lift his condition towards freedom—the gifts of intelligence, and even of piety—he must receive them in a manner compatible with our safety and his own; and therefore from us, not zealots from abroad, who are ignorant of every thing, except their own peculiar trade of making glory for themselves out of the mischiefs they do to other people.

That thus repelling external interference, in general, we will not tolerate, especially the filling of the ears of our negroes, with the falsehoods and delusions of a hypocritical Society, that Jesuitically passes itself for one thing in the South, and the very opposite in England and the North.

The following communication from the Rev. Mr. Pinney was submitted.

To the honorable the Intendant and citizens of Columbia, at a Public Meeting, August 27, 1833.

(Here followed a copy of the letter signed by thirty citizens. He then continues)

The above is a copy of a communication

about a year since, with a ship load of emancipated blacks. He scarcely went at all into the interior of the country. The rainy season coming on, he left the colony for this country, and arrived in July.

His sermon, upon the subject of what he had seen in Africa, was announced, in the church, after the morning's services. The notice was given in the presence of blacks as well as whites.</p

nothing but a pack of Infidels and Revolutionists.

Yet (now we think of it) this mild and liberal gentleman is a stranger in our community. He did not know, certainly, who were present at our town meeting; and had he known their names, how would he so suddenly have penetrated into their consciences? Besides, has he not avowed in his subsequent letter, that 'being a total stranger in this place, and unacquainted with the citizens, he was of course ignorant of the character,' &c.

Ah, Mr Pinney! you are ignorant of the character of these gentlemen, when you wish to evade the fact of their high respectability; and the very next moment after, you are as familiar with each man's heart as with your own fingers!

Lest, however, we should be accused of imitating the very bad example which the Rev. gentleman has set us, and charging him with more than the words convey, we add this further part. Another passage, still more distinctly conveying the charge, originally existed, in the letter; and though score over, is still legibly as follows, after the words, 'attempt to christianize Ethiopia.' 'Surely,' (it says) 'none but an Infidel or an Atheist will denounce such efforts.'

It will not be overlooked by an intelligent community, that neither the gentleman, nor his friends for him, have made any explanation of his real opinions about Colonization or Emancipation. A word of disavowal here was not more easy than it was necessary.

Finally, we ask any gentleman, of any occupation or persuasion, to review this person's conduct and his letter; and to say, if he has ever seen a grosser or more obstinate outrage inflicted upon the peace of an honest and quiet community? or whether any other instance so flagrant can be shown, on the part of any citizen (even the lowest) of the utter and insolent disregard of the feelings and wishes of a whole town, alarmed and insulted by the perversity of this mischievous intruder upon their customary tranquility?

[From the Lowell Observer.]

#### SLAVERY.

It has been frequently said in our presence, that it will not do to free the Slaves to overrun our country and to intermingle colors by marriage, &c. The best answer to such talk is to point to the South, and ask whether there is not, probably, much more commingling of colors by adulterous connections than would exist if masters had no power over their Slaves to force them into the gratification of their foul lusts? The whites of the South shrug their shoulders, and cry out against the marriages which would take place between their children and the colored people, if they should become free from the reproach of servitude; but they are not ashamed to live themselves with their Slaves in a state of concubinage. And they are not ashamed to sell their own children—the fruits of their illicit intercourse—as Slaves. Thousands thus every year sell their own children, and then turn to the North and tell us not to disturb them—to 'let them have their own way!'

But we will not do it. We dare not do it. The echo of their nameless crimes shall be pealed on their ears till they are tired of its reverberations and relent. The American people are arousing. Even England is pointing at our Constitution and crying, 'shame on your inconsistency!'

We are told that we are 'the Northern nullifiers who would nullify the Constitution!' We mean to do no such thing. But we mean that it shall be altered; and if, when it is altered and the Slaves are declared free by the majority of this nation, the Southern States secede, who will be the Nullifiers then?

Call us names, gentlemen, if you please; we will not stop raising the cry of alarm so long as Satan holds 2,000,000 of our own immortal race in chains! We believe, as we have before said, that we must despair of any good influence in regard to the religious instruction of the Slaves which Slaveholders may try to exert. We do not believe that even the beloved Skillman now looks from his place of glory with complacency upon the course he pursued in relation to the Slaves he held. He bought them, truly, at their request, at their entreaty even, but he held them as Slaves, when he ought to have held them only as his voluntary and hired servants. His example, doubtless, gave still greater confidence in the system of Negro Slavery to the minds of those who possessed no religious principle. But we trust the recording angel has blotted out this sin forever! The religious holder of Slaves does more injury than any other, because he gives to the system, the sanction of his religious profession. God forbid that we should say that no Slaveholder is a Christian! We think, however, that he can commit no greater sin and receive the grace of eternal salvation. (1)

Perhaps we speak strongly, but the case requires it. It seems as if many were determined that all our efforts to awaken the nation to a sense of justice should be rendered nugatory.

It is represented unfairly, and, as we think, unjustly, that those who are in favor of Anti-Slavery are few in New-England, when it is our decided impression that more than half of the people of New-England are Anti-Slavery men. (2) They are in favor of immediate abolition—they think that it is unkind and unjust to wait a moment longer. They do not believe that the Slaves would be hard to manage, if immediately converted into free citizens and subjected to our common Government and laws. They believe that if the Slaveholders wished to free their Slaves, they would do it without dreading the result except as to their monied interest. Our numbers, therefore, are misrepresented. We are only waiting for the formation of a National Anti-Slavery Society (which will soon be accomplished) to throw our whole influence into it. There are some things in the Anti-Slavery Society already formed, which we doubt not will receive a proper revision soon. (3) Those who have taken the liberty, repeatedly and unkindly, to nickname the Anti-Slavery Society [*Anti-Colonization Society*], may reap their own harvests, and 'glory in [what to others appears] their shame'; but they will see the cause of Anti-Slavery triumph, in the face of the hor-

rors of the *Canterbury Inquisition* or of Editorial misrepresentation.

In order to enliven the *sympathies* of the good against us, inferences are drawn *illogically* from our remarks, which makes us oppose some of the *greatest* and *best* men who have lived in our country. We would only say to those who come within the influence of such representations, read what we write and draw your own inferences. We cannot, we will not desist from our efforts to break the fetters of the Slave. They shall be free. The God of our country has so decreed; may he hasten his own work and bring it to its accomplishment!

(1) We do not pretend to decide how far a man may be left to go in the path of wickedness, and yet be a Christian. David committed murder; Solomon loved strange women; Peter denied his Savior; and Newton was engaged in the African slave-trade. These men had no just *claim* to be called Christians, while perpetrating their crimes; neither have slaveholders any just ground for such a claim, while they are constantly violating the command, 'Thou shalt not steal.' Whether they are Christians, is known only to God; we can only judge them by their fruits.

(2) We think 'more than half of the people of New-England' would be 'Anti-Slavery men,' if they understood the subject.

(3) Will not Mr. Southmayd tell us frankly to what he alludes?

[From the Portland Courier.]

#### COLONIZATION IN 1824.

MR. SMITH:—Many people erroneously suppose that all those who oppose the American Colonization Society have been induced to do it by the influence of Wm. Lloyd Garrison. I admit that he has done much, very much, to enlighten the public mind on this subject. He has convinced many that it has no tendency to abolish slavery or to enlighten the free blacks in this country, and induced them to seek for some direct and efficient measures to accomplish the great work. Many opposed the Society while he was its friend. The following extract is from the Portsmouth Journal of 1824. Please insert it in the Courier and oblige a subscriber who has no 'lurking suspicion' but a positive belief founded on an examination of the Society's own documents and several years reflection that 'all is not right.'

There is in truth something about the American Colonization Society which we cannot understand. As defended by the able writer of the North American Review, its design appears not only praiseworthy but practicable. But when we find advocates for slavery in Missouri among its most zealous friends—when we find it encouraged and patronized by South Carolina, a State that has passed a law to seize and sell free negroes for slaves; and in Charleston, a city that has made it penal to teach a slave to read or write; and now when the members of the Society think it necessary to dismiss an agent because he has corresponded with the free government of Hayti—we cannot prevent a lurking suspicion that all is not right.'

#### ABOLITIONIST.

[From the Emancipator.]

#### THE NEW SYSTEM OF COLONIZATION.

I have lately heard a development by Mr. Latrobe, Corresponding Secretary of the Maryland State Colonization Society, and member of the Board of Managers of the American Col. Society, of a new plan of operations to effect the removal of the colored population to Africa. I am disposed to send you a brief account of his remarks, which occupied an hour and a half, that the friends of immediate abolition may see that their opposition is producing more effective operation on the part of these men to complete, as some of them suppose, the removal of slavery—that many of our allegations against the national society are substantiated by one of their managers,—and that we may be early prepared to discuss the subject under its new aspect. I have not given every thing in the same order in which it was delivered, but will vouch for my general correctness.

Mr. Latrobe said that the Maryland Society had found that the Liberia colony was not sufficient for the best scheme of colonization. Because, that as it could not receive more than a thousand year, without ruin to itself, Maryland could not send off a thousand a year even if she had that number; for respect must be paid to other states who had interested themselves in the plan. Because, if we ever shall be able to send off more than a 1000 a year, we should have to interfere with the present government of Liberia; and the colonists are already jealous of their rights, and cause difficulty for the Society. They have resolved, therefore, to establish a colony at Cape Palmas, (the best location on the whole western coast of Africa.) This colony will be entirely independent and irresponsible in its operations of the general society, or of the Liberia colony. Entire abstinence from ardent spirits is to be the condition of admission to its privileges. It will colonize only the blacks of Maryland. It is desired that each State should thus singly take into its own hands the charge of colonizing its own population, without the aid of any commissioners like the general Society. The North is to take no part in the plans of any of the States, except that they may contribute money when solicited by these States. The American Colonization Society will not be opposed by Maryland, but if this plan should be adopted, its operations would be chiefly unnecessary.

The advantages of this plan are supposed to be numerous. The Southern States like no kind of co-operation in relation to the blacks. If, therefore, individual slave States engage, all jealousy will be removed, and as much money obtained. The A. C. S. has had as one of its greatest difficulties, to try to please both the North and the South, at the same time. Those sentences quoted in the scurrilous anti-slavery pamphlets from our documents, as supporting slavery, are sentiments which I know to have been put in to render the cause palatable to the South. When gentlemen came from the

North who wanted to have a distinct avowal of our design to remove slavery, to pacify them we are obliged to put some smooth resolution into their hands and request them to make a speech at the annual meeting. At the last meeting of the Society, it was voted that the new managers, chiefly friends of emancipation, should be requested to resign, by I believe 69 to 65. But abolitionists were obliged thus to vote with the majority lest there should have been an avowal of the plans of the Society. If such an avowal had taken place, there would have been an explosion. The new managers, however, did not think it best to resign, and when a question which involved the subject of such an avowal came up in the Board, even with their new strength, the vote stood six to seven. Gentlemen at the South I know are preparing to come on the next meeting to effect an explicit expression of the Society's intentions: and if the subject should be again agitated, it must result in an explosion!

Mr. Latrobe inferred from these and other facts that another plan, such as he had proposed, should be pursued, so as to obviate the southern jealousy that exists against northern interference, and yet such an one as would allow us to remove as many and more slaves. The Maryland Society, by a vote of June 28, in addition to the vote of April 30, have resolved that they aim at the extirpation of slavery from the State. The State, upon petition of the Society, have voted them 200,000 dollars; and when it was proposed in debate to limit a time when slavery should cease to exist, colonization men opposed it, supposing that Eastern shore men would overwork their slaves, and then before the expiration of the time, ship them to L'a. Emancipation is only to take place on condition of going to Africa, because free blacks are so wretchedly off. All these plans of the Society are generally approved by the leading men of the State: by F. S. Key, Esq., R. S. Finley, Esq., Mr. Garrison, of La, the author of the article in the Am. Quarterly Review on Slavery. A Society is to be formed in Mississippi, at Mr. Latrobe's instigation, by gentlemen whose only object is to get rid of the free blacks. [Mr. L's expectation is, that as he advocated the Society solely on that ground, a similar change will eventually take place in whole States—that slaveholders will themselves do the work.]

Notwithstanding the money voted by the State, it must solely be applied to transportation at \$30 a head. We must come to the north therefore for money to pay for salaries, ammunition, churches and fortifications. We ought to be supported, that the State money may not be ill applied—because that Maryland is herself a slave State—it has an emporium of commerce, and Baltimore is the most convenient port for Virginia, North Carolina and E. Tennessee to send their emigrants. Here then should be the centre of colonization operations. We once wanted to have the general Society removed to Baltimore; but are now convinced that if it should be removed, it would injure us and retard our measures. We would operate alone, so that there may be no jealousy of our doings. X.

#### SLAVERY RECORD.

(F) The scores of advertisements like the following, which may be found in southern newspapers, show how well the poor slaves are *contented* with their lot, and how desirous slaveholders are to emancipate! They are really sick of slavery—would be glad to emancipate, if they could!—and yet when the slaves run away, they offer rewards for their apprehension!!! How well the slaves are treated, may be inferred from the *scars* by which the kidnappers identify them.

#### 30 DOLLARS REWARD.

RANAWAY on the 22d instant, from the subscriber, living near Natchez, Mississippi,

#### THREE NEGRO MEN.

HARRY, aged about 24 years, five feet 8 or 9 inches high, yellow complexion, likely and sprightly, one of his upper front teeth out, and the small toe of his left foot cut off; his clothing not particularly recollected. GEORGE, aged about 45 years, near the same height and color of Harry, but considerably larger, the middle finger of the left hand has a piece cut off, (I may be mistaken as to the hand) he took with him clothing, two red flannel shirts, domestic cotton shirts and pantaloons, some old broad cloth clothing, one or two blankets, and a black fur hat somewhat worn. TOM, the accomplished rascal, is about 5 feet 11 inches high, yellow complexion; all three of the above boys are near the same color: Tom is a very likely fellow, no marks particularly recollected, except a scar under his jaw, produced from the King's Evil I lately purchased said Tom from J. W. Anderson, of Mason county, Ky. (who trades in slaves.) Tom had a pair of pantaloons and jacket, such as the traders dress their slaves with, a fur hat, one pair of Kentucky Jean pantaloons, and vest of the same. I think these boys will try to get to the upper country, either by land or water. I will give the above reward for all three of the above boys, if taken and secured in jail and information given me so that I may get them, or Ten Dollars for either of them. H. P. JACKSON.

May 11—6. Natchez Courier.

#### \$50 REWARD.

RANAWAY from the subscriber in Louisville, on Sunday the 17th day of February, 1833, my negro boy named CHARLES, a mulatto, straight and erect in his person, very intelligent, and much disposed to talking, about 12 or 13 years of age—His apparel not recollected. The probability is, he is still in Louisville or its neighborhood, or has made his way to Natchez or St. Louis on a steam boat. Any person apprehending said boy and lodging him in jail so that I get him, shall be paid the above reward.

GEORGE WOOLFOLK.

Louisville, April 1, 1833.

A GEM FOR AFRICAN MENSTEALERS.—The following affecting story from the Journal of the Landers, in their travels through Africa, is copied from the Commercial Advertiser. What bitter reproach does it administer

to all who are engaged in negro-thieving, and to slaveholders by whom the traffic in flesh and blood is perpetuated. It is a fine specimen of native eloquence, and will be read with deep interest by all those whose bosoms swell with parental tenderness, or compassionate benevolence. How brutal the wretches that could break this heart of filial love.—*American Revivalist.*

'A travelling slave dealer,' says the author, 'passing through the place (the Bopche country) had purchased several of their children, of both sexes, from the inhabitants; and amongst others, a middle aged woman had an only child; whom she parted with for a necklace of beads. The unhappy girl, who might have been 12 or 14 years of age, on being dragged away from the threshold of her parents' hut, clung distractingly, like a shipwrecked mariner to a floating mast, round the knees of her unfeeling mother, and looking up wishfully into her countenance, burst into a flood of tears, exclaiming with vehemence and passion, 'O mother! do not sell me; what will become of me? What will become of yourself in your old age, if you suffer me to desert you? Who will fetch you corn and milk? Who pity you when you die? Have I been unkind to you? Oh mother! do not sell your daughter. I will take you in my arms when you are feeble, and carry you under the shade of trees. As a hen watches over her chickens, so will I watch over you, my dear mother. I will repay the kindness you showed me in my infant years. When you are weary I will fan you to sleep; and while you are sleeping, I will drive away flies from you. I will attend on you when you are in pain, and when you die I will shed rivers of sorrow over your grave. Oh mother, my dear mother! do not push me away from you; do not sell your only daughter to be the slave of a stranger!'

Useless tears! vain remonstrance! The unnatural, relentless parent, shaking the beads in the face of her only child, thrust her from her embraces, and the slave dealers drove the agonized girl from the place of her nativity, which she was to behold no more.

#### COMMUNICATIONS.

[For the Liberator.]

#### UNCLE SIMON'S EASY CHAIR.

##### NO. IX.

*Night visions may befriend; Our waking dreams are fatal.*

YOUNG.

MR. EDITOR,

In my last number, I introduced the General Agent of the Colonization Society for New-York and New-England to the notice of my readers. Whilst said Agent is indulging his imagination with the glorious vision of regenerated Africa, and musing on the 'expediency' of lending his powerful aid in hastening the accomplishment of so noble an object, let us notice a few facts respecting the character and probable motives of the Managers of the Colonization Society, and their description of the character and qualifications of the instruments, by which Africa is so speedily to be enlightened. The first idea of colonizing the colored people of this country, of which I have seen any legislative notice, originated in the Virginia Legislature, in the winter of 1800. The following is the Resolution.

DEC. 31, 1800.

*Resolved*, That the Governor be requested to correspond with the President of the United States on the subject of purchasing lands without the limits of the State, whether persons obnoxious to the laws, or dangerous to the peace of Society, may be removed.

'This Resolution,' (says Gov. Monroe to President Jefferson,) 'was produced by the conspiracy of the slaves, which took place in this city and neighborhood last year, and is applicable to that description only. The idea of such an acquisition was suggested by motives of humanity, it being intended by means thereof to provide an alternate mode of punishment for those described by the resolution, who, under the existing law, might be doomed to suffer death. It was deemed more humane, and it is hoped, would be found in practice not less expedient, to transport such offenders beyond the limits of the State.'

Again in the same letter, he says,

'Whether the Legislature intended to give it a more extensive import, or rather, whether it contemplated removing from the country any but culprits condemned to suffer death, I will not pretend to decide. But if the more enlarged construction of the resolution is deemed the true one, it furnishes, in my opinion, a strong additional motive why the Legislature, in disposing of this great concern, should command an alternative of places. As soon as the mind emerges in contemplating the subject, beyond the contracted scale of providing mode of punishment for offenders, vast and interesting objects present themselves to view. It is impossible not to resolve in the condition of those people, the embarrassment they have already occasioned us, and are still likely to subject us to. We perceive an existing evil, which commenced under our colonial system, with which we are not properly chargeable, or if at all, not in the present degree; and we acknowledge the extreme difficulty of remedying it.'

In President Jefferson's reply, he says,

'Common malefactors, I presume, make no part of the object of that Resolution. Conspiracy, insurrection, treason, rebellion, among that description of persons who brought on us the alarm, and on themselves the tragedy of 1800, were doubtless within the view of every one; but many, perhaps, contemplated, and one expression of the Resolution might comprehend, a much larger scope.'

After alluding to our Northern, Western, and Southern possessions, the possessions of Spain, France and Portugal, on the Southern Continent, he observes, 'the West Indies offer a more probable and practicable retreat for them. The possibility that these exiles might stimulate and conduct vindictive or pre-

datory descents on our coasts, and facilitate concert with their brethren remaining here, is outweighed by the humanity of the measures proposed and the advantages of disengaging ourselves of such dangerous characters. Africa would offer a last and undoubted resort, if all others more desirable should fail us.'

Here then we perceive the germ of the Colonization Society, the motives, which induced the Legislature to pass the resolution, and the object, for which a place without the limits of the State was sought, viz. a sort of Botany Bay, to which the colored people, who would otherwise be liable to the penalty of death, might be transported as a commutation of their punishment. The plan, however, did not succeed. After laboring in vain for sixteen years in secret session, it was abandoned and a meeting was called in Washington, for the purpose of forming a Colonization Society. At its formation every one, who spoke on the occasion was a slaveholder. For this fact we have the authority of the African Repository. From that time to the present, the whole management of the Society has been in the hands of slaveholders. Its first President, Bushrod Washington, was a slaveholder all his life, and during his continuance in office, sold

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It is by that we the qual- Mr. Clay Africa. If d concern- of the So- norant, de- beings that mis- sionaries, er, it is un- to civilize well knows, in a slave noticed in

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With much respect, I remain your fellow-laborer, ARNOLD BUFFUM.

[For the Liberator.]

#### OPPRESSIVE INFLUENCE OF COLO- NIZATION.

Mr. EDITOR—There is one subject which, it seems to me, cannot be too frequently urged upon public attention; I refer to the manner in which colored people are forced to emigrate to Liberia. This is no new subject, and I have nothing new to offer upon it; but there are many persons who do not believe this fact, and it must be presented to them an indefinite number of times, before they will believe it. Many candid men, who have little faith in the fanciful 'schemes' of colonizationists, say at the same time that they see no occasion for quarrelling with the Colonization Society. If the Society can do any good, say they, why let them do it. If you ask an individual of this description whether he thinks it right to insist on the removal of native born Americans from their native land, he will reply at once, that the Colonization Society does not insist on their removal. It merely says to such as are willing to go, we will render you all the assistance in our power. This plea is very specious, and is often urged, as well by the warmest advocates of the Society, as by those who are merely, not its enemies.

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## LITERARY.

[From the Cabinet of Natural History.]

## STANZAS TO THE MOCKING BIRD.

BY CHARLES WEST THOMSON.

Beautiful charming! bird of many voices!  
Most sweet magician of the choral throng!  
How Nature in her woodland haunt rejoices,  
When thou hast filled the summer winds with song!

Well may the grove be envious of thy powers,  
When thou canst rival every warbler's tone,  
Pouring the richest melody in showers,  
That prove the gifts of all the rest thine own.

Not unto thee has bounteous Nature given  
The bright cerulean plumage of the jay,  
Not the swan's vesture, like the snow from heaven,  
Nor the woodpecker's fanciful array.

The parrot's coat is far more rich and glowing;  
The red bird much outshines thee on the wing;  
And when the peacock his gay train is showing,  
Thou seem'st a mean and unregarded thing.

But what is all the dizzled eye discovers  
In the gay dresses that to these belong,  
To the more glorious charm that round thee hovers,  
When thou hast lifted up thy voice in song?

Enchanter of the woods! the richest treasures  
Of native melody in thee we find;  
Each other songster trills his simple measures,  
But all the forest is in thee combined.

They imitative art is ever waking  
To catch the varied notes that round thee ring,  
And each now manner with strange aptness taking,  
Thou teachest others how, improved, to sing.

The softest tones the gentle eat bird utters,  
The loud clamor of the noisy crow,  
The lark's sweet glee, or what the harsh owl mutters,  
With equal truth thy magic voice can show.

Then come—a host thyself—with no adorning  
But the plain garb that Nature bids thee wear,  
The gaudy show of weaker songsters scorning,  
Come, and with melody invest the air.

O, ever welcome! how the grove rejoices,  
Listening thy harmony, so sweet and strong!  
Beautiful charmer! bird of many voices!  
Come and delight our weary souls with songs!

[From the National Journal.]

## EMBLEM OF LIFE.

The Moon o'er the Mountain

Is shining afar;

Her path, like a fountain,

Flows lovely and clear,

The sky is unclouded,

Not a shadow is sailing

Where the moon walks unshrouded,

Her beauty revealing.

See—the clouds gather round her—

The lightning is flashing;

Loud roars the hoarse thunder—

The wild storm is dashing—

Oh, a moment has banished

The beautiful scene!

Like a dream it has vanished,

The storm-clouds between.

Thus life in its morning

Of May is serene;

Hope's sweet smiles adorning,

In softness are seen,

And the glass that we look through

Is clear and unstained,

And the scenes that we look to,

Young fancy has trained.

Joy daunes before us—

Not a cloud intervenes—

A blue sky is o'er us,

Hope flushes our veins.

But the dream is soon over,

Like the scene which has faded;

Realities hover—

The picture is shaded.

The storm whirles each feature

Of splendor away,

But the Moon o'er glad Nature

Will again cast her ray.

But when reason has blighted

Young fancy's bright bloom,

The path she once lighted

She can never relume.

## THE GRAVE OF THE DUELLIST.

Who sleeps beneath this dreary mound?

Whose asies here repose?

Say not, 't is holy, hallowed ground—

There's blood upon the rose!

Does there a hero sleep beneath,

Some chief of spotless fame?

The flowerets here no fragrance breathe—

No marble speaks his name!

Is it the lover's withered form,

That lies so dark and low?

I hear no requiem but the storm—

No mournful sound of woe!

Is it Religion's humble child,

That sleeps in silence here?

Around this spot, so dread and wild,

I view no friendly tear.

No—he whose dust is here enshrined,

Possessed a ruffian's heart—

No wreath, by Beauty's hand entwined,

Did fame to him impart,

Religion wept not o'er his grave,

No friend his loss did mourn;

He lived, of HONOR false, the SLAVE—

He died his COUNTRY'S SCORN.

## WHAT IS A PEER?

What is a Peer?—A useless thing—

A costly toy to please a king—

A bauble near the throne;

A lump of animated clay—

A gaudy pageant of the day—

An incubus—a drone.

What is a peer? A nation's curse—

A pauper on the public purse—

Corruption's own Jackal;

A haughty domineering blade—

A cuckold at a masquerade—

A dandy at a ball.

Ye butterflies whom kings create—

Ye caterpillars of the state—

Know that your time is near;

Enlightened France will lead the van.

To overthrow your worthless clan:

This moral learn—that God made MAN,

But never made a Peer.

## MISCELLANEOUS.

## FUNERAL OF THE LATE MR. WILBERFORCE.

The funeral of that most excellent man, Mr. Wilberforce, eminent through the course of his long life for his public and private virtues, for his sterling patriotism, his Christian piety, and his universal feeling of philanthropy, took place on Saturday. It was at first intended, in conformity to the wish of the deceased, to conduct his funeral with the utmost privacy, and to inter his remains in Newington church yard; but a very considerable number of the most distinguished Members of the Houses of Peers and Commons, anxious to pay a last tribute of respect to the memory of a man who through a long series of years, had been so honorably distinguished in the British Senate, prevailed on his sons and immediate friends to allow the funeral to be a public one, and the place of interment to be Westminster Abbey, that solemn habitation of the departed great; thus conferring the highest possible honor on the memory of Mr. Wilberforce, and giving to the world (for of Mr. Wilberforce it may be said, that he was not the property of a nook, but of the world) an exalted testimony of the country, and of the friendship which his mild manners and noble qualities had won him.

At about half past twelve o'clock, the Order of the Procession having been arranged, the coffin containing the remains of the deceased, was placed in the hearse, and the procession began to move in the following order:—

Horsemen, two and two abreast, wearing black scarves and hat bands, and preceded by Mr. Birch, the Family Undertaker.

Two Mutes abreast.

Plume of Feathers.

Two Mutes abreast.

Attend's. Horsemen, two and two abreast. Attend's.

Hearse (bearing the Coffin).

Richly studded with black plumes, and

Drawn by six jet Horses, richly

Caparisoned, with black velvet trapping,

And adorned with nodding plumes.

Eight Mourning Coaches,

The first bearing the Deceased Sons

As Chief Mourners;

The others containing the Mourners.

Noblemen and Gentlemen's Carriages,

To the number of nearly Fifty, being chiefly those of the Members of both Houses of Parliament.

In this manner the Procession moved slowly from Cadogan place towards Westminster Abbey, forming a very lengthened train, accompanied by immense crowds of people, who flanked it in moving columns, on either side; and at a little after one o'clock, the signal that it was approaching the Abbey was given by Mr. Lee, the High Constable of Westminster, to the Peers and Commoners, who had assembled in their respective Houses of Parliament for the purpose of following the body in procession through the aisles of the Abbey. The Peers, amounting to a considerable number, all dressed in deep black, having put on scarves and hat bands, proceeded from the Jerusalem Chamber of the House of Lords into the Abbey entering at Poet's Corner; while the Members of the House of Commons, numbering between one and two hundred in full mourning, proceeded two abreast to the west door of the Abbey, by which they entered.

The coffin, at this period, having arrived at the western door, was moved from the hearse and placed on the shoulders of six men, the pall of rich black velvet with a deep border of white satin, having been thrown over it.

When inside the door the bearers were ordered to halt; it was here a proud sight to see the Royalty, the high station, rank and greatest talent of the country, become the pall bearers of a virtuous citizen, which was at once a compliment to the memory of the man, a credit to their own hearts and understandings, and an honor of which the people of this great country may proudly boast to other nations.

The following are the names of the distinguished individuals who supported the pall:—The Lord Chancellor, Speaker of the House of Commons, Lord Bexley, and the Marquess of Westminster, on the one side; the Right Honorable Charles Grant, Sir Robert Inglis, Mr. W. Smith (as we are informed,) and his Royal Highness the Duke of Gloucester, on the other. His Royal Highness was the last on the extreme right, it being a rule, according to the etiquette of such occasions, for Royalty to be last amongst the pall bearers—the Lord Chancellor was first on the extreme left.

A solemn stillness now prevailed, amidst which the order of the procession through the aisles was formed and the sight was altogether a most impressive one. The King's Boys in their uniforms, and the Westminster School Boys, in their white surplices, two and two abreast, formed the van of the procession. The Abbey Choristers, robed in their robes of white and scarlet, together with the Choristers of St. Paul's Cathedral, Whitehall Chapel, and the various other important places of public worship throughout the metropolis, followed; then followed the Peers, at the head of whom was His Royal Highness the Duke of Sussex and his Grace the Duke of Wellington, both in deep black, and exhibiting a star on the left breast; next in order were the Archbishop of Canterbury, the Bishop of Chichester, and various other Bishops; after them followed the Dean and Chapter of Westminster, then the Rev. Dr. Holcombe, accompanied by the Rev. Dr. Deakins, next to them the coffin and distinguished pall bearers, and lastly, the Members of the House of Commons, two and two abreast. During all this time the Abbey bell tolled slowly and solemnly, and the procession having been arranged, the signal to advance was given. The organ here commenced its melancholy and devout funeral notes, the choristers chiming in with a sweetness and solemnity of voice, producing as the sounds travelled from aisle to aisle, the deepest feeling that the presence of man's mortality and immortality can inspire. The Choristers, as the procession moved towards the north transept of the Abbey, where the grave was formed, close to the tombs of Canning, Fox, and Pitt, chaunted the funeral dirge composed by Croft. Having arrived at the grave the coffin was lowered into it, and the funeral service was most impressively read by the Rev. Dr. Holcombe, the Choristers, King's Boys, &c. chaunting in occasionally, with the accompaniment of the organ. During this

most solemn part of the service, their Royal Highnesses the Dukes of Sussex and Gloucester, the Duke of Wellington, the Archbishop of Canterbury, the Bishop of Chichester, and the various other Bishops, the Lord Chancellor, the Speaker of the House of Commons, and the other Pall Bearers, the Marquess of Lansdown, Lord Roslyn, Lord Althorp, Lord Auckland, &c. formed a circle around the grave.

Amongst the distinguished Commoners present, besides those already mentioned, we observed Sir James Graham, Sir Robert Peel, Lord Mopeth, Mr. Fowell Buxton, Dr. Lushington, Mr. Stanley, Mr. Lyttleton, Sir Robert Grant, Mr. Spring Rice, the Messrs. Attwood, Messrs. James and Henry Grattan, Mr. Tynte, Mr. Carew O'Dwyer, &c. &c.

Besides the above, the Abbey was crowded by persons of distinction, amongst whom were many ladies.

After the funeral service was over, the numerous persons present pressed eagerly towards the grave, to get a sight of the coffin, which was covered with rich black velvet, and ornamented with gilt moulding, heading, &c.

In the centre of the lid was a splendid brass plate, of considerable dimensions, with the following simple inscription:—

WILLIAM WILBERFORCE, Esq.

Born 24th of August, 1759;

Died 29th of July, 1833.

Thus terminated the mortal career of a pure and virtuous a public man as ever lived—of a man whom (in the words of Ben Johnson) no sordid hope of gain, or frosty apprehension of danger, could make a parasite to time, or place, or opinion.

Mr. Wilberforce's public life forms one of the brightest pages in the annals of this country, so long renowned amongst the nations of the earth. By his exertions in the Senate, the heart of the nation was first impressed with the horror and degradation of its long-cherished traffic in human beings. His glowing eloquence inspired in others the feelings of humanity in which it had its source, and he had the glory of witnessing the triumph of that holy cause to which he had devoted all the energies of his gifted mind, in the deliverance of his country from the abomination of the Slave Trade—a consummation well characterised by one of his ablest coadjutors as 'the saving of the soul of the nation.' A delicate constitution compelled him to retire from Parliament and public life some years ago, which deprived the cause of humanity of his personal exertions in the total extinction of slavery; but the feelings he mainly contributed to inspire can never die; and the people of this country, while they honor the name of Wilberforce, will feel their own highest honor in imitating the conduct of him whose benevolence, founded on the sincerest piety, regarded the whole human race as friends and brothers.

The funeral ceremony did not terminate before three o'clock. We may here mention that we saw two gentlemen of color in the procession, who appeared to feel a deep interest in the solemnity of the passing scene.

[From the New-England Galaxy.]

## A COUPLE OF STRAY LEAVES.

Ex uno discere omnes.

LEAF THE FIRST—SIX MONTHS AFTER MARRIAGE.

Well, my dear, will you go to the party to-night? you know we have a very polite invitation.

Why, my love, just as you please, you know I always wish to consult your pleasure.

Well then, Harriet, suppose we go—that is, if you are perfectly willing; now don't say yes, because I do, for you know that where you are, there I am perfectly happy.

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